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AUXILIARY GUIDE NUMBER FOR NOVEMBER

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1810

"In this fast-moving age, we need the power that comes from observing the Word of Wisdom if we shall endure these strenuous conditions that are around us."—MELVIN J. BALLARD.

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THE MOST HYGIENIC OF RELIGIOUS SECTS

DR. GIOVANNI PERILLI, MILITARY HOSPITAL OF ROME

THOSE who attended a performance of "Cavallerizza," given last spring at the Valle, for the benefit of the soldiers, heard Gandusio exclaim, "Ah, 'Mormon,'" with such comic naturalness, that a hurricane of applause was unsuccessful in covering up the explosion of laughs, which, together with somewhat salacious comments, was sporadically renewed.

This episode awakened in many a desire to gain a knowledge of the "Mormon" sect, of whom only evil is spoken by those unfamiliar with its origin, teachings and government. This desire was not born in me at one stroke, but developed during my stay in Colorado, a bordering state to Utah, the center of the "Mormon" Church. From time to time I heard people speak of the honesty and industry of this people; and of their magnificent, almost patriarchal organization, which in 1930 celebrated its first centenary, the "Mormon" Church being legally established on the 6th of April, 1830.

I also heard concerning their former plurality of wives (not more than 2 per cent. of the Latter-day Saints practised polygamy), often spoken of with a little smile, of which practice many people claim to have certain proof. The fact is, however, that at the end of 1890, the head of the Church announced that he had a revelation from God, commanding the faithful people to abolish polygamy. Thus, with almost religious zeal, the people ratified the disappearance of a religious practice incompatible with the laws of the great American Confederation.

One must not fall into the error of associating the memory of Moslem harems with the homes of the "Mormon" women; it is enough to say that "Mormon" polygamy was due to the

enthusiasm for a moral life, the desire to obey the biblical precept "to multiply and replenish the earth," to combat promiscuous liberties, and to protect the right of every woman to become a wife and mother under the legal protection of a husband. Thus, equality was observed among the wives, which quieted their jealousy, and they in turn considered an honour, which, says Professor Cestre of the University of Paris, "other women would have considered a humiliation." Their faith, carried almost to the limits of religious enthusiasm, brought about this miracle.

POLYGAMY PROHIBITED

In 1862, a law was passed at Washington prohibiting polygamy in all states of the Union. For twenty years the "Mormon" Church contested the legality of this law; therefore a second law was passed, more severe than the first. A third law was enacted in 1887, ordering the confiscation of Church property and inflicting a prison sentence for polygamists; but not even this effort was efficacious. But, to the head of the Church, President Wilford Woodruff, there came, in 1890, the new revelation, which abolished polygamy, under penalty of excommunication; while continuing the solemnization of celestial marriages, that is, marriages for time and eternity, contracted at an altar in the temple reserved solely for "Mormon" believers. Non-"Mormons" are prohibited entrance into the temple. It is on these grounds, that maligners contend that "celestial marriages, which consecrates the union of spirits in the hereafter, are oftentimes lived in this world."

"Mormonism" has missionaries all over the globe, and volumes of Church literature have been translated into foreign languages for the work of evangelization. It even has monthly bulletins in all missions. I am grateful to the central office in Salt Lake City, and to its representatives in Europe, for their courtesy in sending me numerous publications on the subject.

I have found particularly interesting one article, "Utah and the 'Mormons,'" written by the Professor Cestre, Docent of American Literature in the Sorbonne, Paris, from which I have taken material for this article.

At the 1930 International Hygiene Exposition in Dresden, the "Mormon" Church had its demonstration beside the International Labour Office, The Red Cross, and the Office of the National Society of Hygiene. Official participation in this important, modern representation was largely effected by means of a liberally distributed propaganda leaflet in several languages, entitled, "The Word of Wisdom."

We find in all religions, especially at the beginning of their history, medical empiricism connected with priestly missionary work. In the writings of the Bible and the Talmud, in the records of Israel and of Syria, Babylon, and even in those of

Egypt, we find interesting demonstrations of this fact. Even among the old Egyptians the hygienic life with regard to cleanliness of body, sanitation, nutrition, sex relation, circumcision of children, etc., was regulated by precise laws under the form of religious prescription. The opponents of modern specialization in medicine will marvel that among the Egyptians, 4,000 years before Christ, there were very good oculists. Certainly it will modify their opinions when they learn that there were at that time, specialists of the right and specialists of the left eye.

But how did the "Mormon" Church come into existence?

JOSEPH SMITH'S VISION

A youth, Joseph Smith, the son of a New York farmer, was reputed to have had visions. This claim was not appreciated by his contemporaries. Consequently, he drew apart from the world. The visions became more frequent. One day, the 21st of September, 1823, there appeared to him an angel, who called himself Moroni—a being who had lived on the American Continent 400 years after Christ. Moroni, who was the son of Mormon, a warrior and historian, had been the last of a long line of prophets belonging to the people of Nephi. He had assembled the writings of his father, Mormon, in a book consisting of gold plates, which he had hidden in a hill. Joseph Smith was told that four years should transpire before he would be judged worthy to touch this record, and translate the writings contained therein.

After other revelations had been received, the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, was finally organized on the 6th of April, 1830.

The development of this new religious sect took place in the face of bitter opposition. This culminated in the violent death of the Prophet Joseph Smith, who was shot on the 27th of June, 1844, following a trial held under the pressure of a fanatical revolt of "Mormonism's" enemies. Three days before going to Carthage, Illinois, the Prophet said, "I go like a lamb to the slaughter, but I am as calm as a summer's morning. My conscience is void of offence towards my fellowmen, and if they take from me my life, I shall die an innocent man. My blood from the earth shall cry vengeance, and of me it shall be said that he was assassinated in cold blood," and thus it was.

After this murder, the "Mormon" people were driven from Illinois, and under the guidance of their newly-chosen prophet, Brigham Young, were directed towards the Rocky Mountains, a desert region, where, after sufferings of every kind and unheard-of sacrifices, they succeeded in founding the State of Utah, which in a relatively brief time became known as the "Pearl" of the United States of America. The organized forces of the "Mormon" Church, combined with agricultural, commercial and industrial efforts, have all served to make the State prosperous.

Let us refer to a part of their social and co-operative work, created and administered in a manner truly exemplary. "The 'Mormon' Pioneers created from nothing a grand and glorious republic. They found a desert and left it like a garden of roses," says Dr. Thomas Nixon Carver, Professor of Political Economy of Harvard University, in a happy metaphor.

BENEFITS OF THE WORD OF WISDOM

The "Mormons" are strong and healthy, morally, physically and spiritually. Their resistance to disease, their better health and longer life, are all due principally to their system of living regulated in accordance with the Word of Wisdom, revealed by God to the Prophet Joseph Smith, February 27th, 1833. It is a system tried and proven for a century by a group of people who, growing in numbers year by year, now number around three quarters of a million.

Another convincing proof is that given by the official statistics of the League of Nations. The average birth rate in the 25 principal nations is 22 per thousand, while among the "Mormons" it is 30 per thousand, which is greater by almost one-third. The average death rate in these nations is 14 per thousand, while among the "Mormons" it is only 7.5 per thousand, which is almost one-half less, demonstrating that they have a smaller mortality and greater longevity. The net difference between births and deaths in these nations is 8 per thousand, while among the "Mormons" it is 23 per thousand. In this it is, therefore, about three times greater.

In the *International Health Year Book*, we find another proof in the averages of mortality from the following diseases in the years 1926 and 1927 among six nations—Germany, France, Holland, Switzerland, England and United States—in comparison with those of the "Mormons":

Deaths per 100,000 from the following diseases:	Nations	"Mormons"
Tuberculosis	120	6
Cancer	119	47
Diseases of Nervous System	123	52
Diseases of Circulatory System	196	115
Diseases of Respiratory System	467	105
Diseases of the Digestive System	73	56

Now that the fight against tuberculosis in Italy has assumed such vast proportions, it would be well to ascertain the reasons for the small mortality rate for tuberculosis among the "Mormons."

Let us note the counsel given by the simple and efficacious method of living which the Word of Wisdom teaches as the only way to maintain good health and live a better and longer life, and which its adherents naturally do not hesitate to call "The Way to Health, Long Life, and Happiness." The precepts deal principally with the food and drink. They are:

1. Moderate use of meat : The flesh of animals should be used sparingly, chiefly in cold weather.

2. The liberal use of fruit : Fruits of all kinds, especially fresh fruits, should be a regular part of the human dietary.

3. The regular use of vegetables : All the recognized edible vegetables, leafy, root and tuber, should be eaten daily. The leafy vegetables and some of the others should be eaten in their fresh state.

4. The basic use of grains : The daily dietary should include as its basis, properly prepared grains. The whole wheat kernel should be ground for bread or porridge. Refined flour should be avoided ; whole meal used. All grains are good foods, but wheat is best for the use of man. Other seeds and nuts also form valuable foods.

5. Health-giving beverages : Pure, fresh water should be drunk freely, at arising and between meals throughout the day. Milk, fruit juices and grain extracts, notably of bran and barley, should supplement the intake of pure water in supplying the body with the necessary liquid.

6. Proper periods of sleep : The body should be invigorated by regular, preferably early sleep, ending in early morning.

7. Habits of regular work and play : Health requires regular and steady physical labour and intellectual effort.

8. A correct mental attitude : Faith, hope, charity, and a constant seeking after the truth of life and the universe with a determination to accept it when found, form the foundation blocks for good health. A sound religious philosophy is a prerequisite for perfect health.

PROHIBITIONS

1. Abstinence from all alcoholic drinks : Beer, wines and stronger drinks should be eliminated completely from human use. The proper physiological use of alcohol is for the washing of the body in disease.

2. Abstinence from the use of tobacco : In no form and at no time of life should tobacco be used. Tobacco has its proper place in medicine and among the destructive poisons.

3. Abstinence from the use of tea, coffee and similar substances : All drinks containing substances that are unnaturally stimulating should be eliminated from the human dietary.

4. Avoidance of refined foods : Refined foods have been robbed of many of the elements most needed by the body.

It is truly surprising that the Prophet Joseph Smith, a century ago, without special training in medical knowledge, should give a series of hygienic precepts which agree, for the greater part, with the full light of the most modern scientific investigations.

The problem of the cost of living is greatly reduced by those who follow the counsels of the Word of Wisdom. Because the plan, which is for the greater part vegetarian, is less costly, and eliminates the expense of wine, beers, liquor, tobacco, coffee, tea, etc.

There does not exist among the "Mormons" either excessive riches or poverty.

The average prosperity is very high. Three-fourths of them

are owners of their own homes. Seventy-seven per cent. of them are engaged in productive occupations. Many of them are industrial. All of them pay punctually the tenth part of their own earnings to the Church.

"Mormonism" has adopted as its motto: "The Glory of God is Intelligence." Illiteracy is almost unknown, for 97 per cent. are literate; 60 out of one thousand go to high schools, more than three times the average of the United States, as a whole; and 9 per thousand are registered in universities, which is double the average of the United States. Many "Mormons" have been honoured with high positions in the United States Government.

"MORMON" VITAL STATISTICS

The average marriage rate is 14.5 per thousand among the "Mormons," while it is 8 per thousand in twenty nations, according to the annual report of the League of Nations. On the contrary, the divorces are 1.4 per thousand, while 15 of the nations have an average of 4.6 per thousand. The illegitimate births are 8.7 out of every thousand born, while in 22 civilized nations they amount to 74 per thousand. The prisoners in the Penitentiary of Utah are only 21 per cent. "Mormons," while of the State "Mormons" represent 62 per cent. of the population. This high morality also is due to the good physical and mental health and greater self-control which the "Mormons" possess because of their abstinence from intoxicating and enervating substances.

The Medical Aspects of the Word of Wisdom is a volume written by Dr. L. Weston Oaks, a "Mormon" author, in which he quotes from other books, journals and publications found in the Central Military Library of Washington, the richest library in the world. Besides the arguments we have briefly considered here Dr. Oaks treats all actual cases, among which we commend the chapter on "The Effects of Tobacco on Women and Young Girls," in which he cites the declaration of a magistrate of New York "that among 100 young men, from ten to seventeen years, brought before him, 99 per cent. have tobacco-stained fingers."

These figures are from another country, but worth the trouble of studying, because even in Italy, notwithstanding regulations and the cost of cigarettes, the shadow of smoke extends not only over the adult female sex, but also over the young people of both sexes.

I should now finish, were it not that I am tempted to say a few more words concerning the place in Western America which the "Mormons" have developed with the strength of their arms, the acumen of their genius and the tenacity of their will. Utah, the magnificent region of the Rocky Mountains, with its capitol, Salt Lake City, distinguished by its wide and straight streets, by its ample sidewalks lined with trees, by its large public buildings, by its vast parks and flower gardens surrounding the houses, has a

power and attractiveness, comparable only to the courtesy of its inhabitants.

The Great Salt Lake is about 120 kilometers long, and about 80 wide at its greatest point, but its depth is only from 5 to 25 meters. Thus it has been made possible for a railroad to cross it on the longest bridge that exists in the world. The density of the water, rich in common salt and other minerals, is greater than that of the Dead Sea in the Holy Land. The salt content is 22 per cent. At the very popular beach of Saltair, one sees thousands of bathers floating like corks. The impossibility of sinking attracts even the least experienced swimmers.

UTAH'S SCENIC ATTRACTIONS

Other attractions of Utah consists of the Grand Canyon of the Colorado, with its infinite variety of colour and delicately sculptured rocks, the high mountains with peaks of eternal snow; the paved roads in picturesque parks. Fruits, in main, form the contribution of Italian emigrants.

In Utah, as in the vicinity of Colorado, there are not many Italians, but all there have found cordial hospitality and have become brothers to the "Mormon" people, in their identity of ideals, living in reciprocal respect according to their differing religious beliefs. Upright, industrious and frugal, even as our good emigrants, the followers of "Mormonism" receive the esteem of countrymen and strangers, not alone for their virtue and the spirit of their substantial character, but for their wisdom and rectitude and the constant disinterestedness of their leaders.

Whoever can, should not fail to visit the beautiful land of Utah, and study the characteristic organization of the "Mormons," and take note of the practical success—and the results of the most hygienic of religious doctrines.—(This article was published in *La Scuola Nazionale*, February, 1932, and translated into English by Helen Homer.)

"It has been well said that a single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, springing up along our dusty road, full of fresh fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun."—SELECTED.

THURSDAY, OCTOBER 20, 1932

EDITORIAL

THE MISSIONARY AND THE BRANCH

THE missionaries of the Church of Jesus Christ of Latter-day Saints are sent out to bear witness of the restoration of the Gospel, and to bring all, whose hearts are touched by the message, through the waters of baptism into Church membership.

The converts made by missionary efforts are organized into branches and supplied there with the various activities provided by the Church for the advancement and general welfare of its members.

It is according to the activating spirit of the Gospel that the members should manage the affairs of the branches, under the general Church organization. The missionaries should be free to devote themselves to their special calling, as proselyters for the Church of Christ. Missionaries should be engaged in teaching the Gospel to those who have not yet heard it, and in adding new members to the flock.

This does not wholly remove the missionaries from branch activities. On Sundays they are usually free to take part in the day's exercises, in teaching in Sunday School or in preaching in the regular Sacrament services. During the week, also, they can usually aid the auxiliary organizations in conducting classwork, in directing social evenings, or in other needed ways. All such branch activities are, however, secondary to the main proselyting purpose of the missionary call.

Nevertheless, missionaries should always stand ready to assist the presiding authorities of the branches with counsel and advice. This is perhaps the chief function of missionaries with respect to the branch. Local members, usually young in the Church, who are called into responsible positions in any of the Priesthood or Auxiliary divisions of the branch, will be wise if they consult the missionaries stationed in the branch concerning the more difficult branch problems that may arise. This does not mean that the missionaries will supersede the local officer or nullify his authority; nor will any wise missionary attempt to ignore the rights of duly constituted officers. It does mean that by such co-operation the branch may benefit from the experience and good judgment of the missionary.

Missionaries are, technically, assistants to the mission president. They carry with them the authority to act for the president wherever they are sent. They are mission officers. As

such their places are on the platforms of the branches, where the mission president would sit, were he present, at all meetings. Missionaries do not need to be invited to the stand; they should take their seats there as a matter of propriety, under the organization of the Church.

Though the missionaries are mission-wide authorities they will not interfere with branch affairs, except in cases of emergency; but will always stand ready to give a helping hand.

Local men and women will more and more be required to fill branch offices. The day is calling for more help in the field. Men and women who have faith to enter the Church, and who try to live the principles of the Gospel, will, after a little experience, be able to conduct branch affairs to the satisfaction of all concerned. There should be no hesitation about accepting any calls that may be made.

The spirit of co-operation and brotherly fellowship should characterize the relations among the missionaries and branch officers, each respecting the field and proper activity of the other. Whenever questions arise, they should be forwarded promptly to the mission office for answer.—W.

PRIESTHOOD

First Week. Opening exercises. Ten-minute report of Priesthood activities. Lesson: *Studies in Priesthood*. Chapter 17, "The Law of the Priesthood." Study from the beginning of the chapter on page 87, to "Pure Knowledge," on same page. Objective: To show the necessity of unselfishness, humility and righteousness in a holder of the Priesthood of God.

1. What is the one lesson that men must learn before they can hope to be among those chosen of God?
2. Explain the connection of the rights of Priesthood and the powers of heaven.
3. Why is it absolutely necessary that the powers of heaven be controlled and handled by principles of righteousness?
4. What actions on the part of a Priesthood holder make it necessary for the Spirit of the Lord to be withdrawn? Elaborate.
5. What is the status of a Priesthood holder who has neglected to honour his calling?
6. What is the connection between the statement "Many are called, but few are chosen," and the nature and disposition of man? Discuss.

Second Week. Opening exercises. Ten-minute report of Priesthood activities. Two twelve-minute talks: First, "The Necessity of the Doctrine and Covenants," references: Introduction to *Doctrine and Covenants Commentary*, pp. 5-8, Doc. and Cov., Sec. 1, whole section; Second, "The Contents of the Doctrine and Covenants," references, *Doctrine and Covenants Commentary*,

Introduction, pp. 8-18. After each talk a short discussion should be led by the class leader in which all present should be encouraged to take part.

Third Week. Opening exercises. Ten-minute report of Priesthood activities. Lesson: *Studies in Priesthood*. Chapter 17, "The Law of the Priesthood." Study from the section entitled "Pure Knowledge" on page 87 to the end of the chapter on page 88. Objective: To show the attitude which, when maintained by a Priesthood holder in his various duties, will lead to the development of pure knowledge and power.

1. Why is it that no power or influence can be maintained without the qualifications listed in the Doc. and Cov. 121: 41-44?
2. What attitude should follow the action of necessary reproof of a brother? Why?
3. What can we expect in return for a portrayal of charity and virtue?
4. What to you is the greatest value in having the Holy Ghost for a constant companion?
5. Discuss ways in which you can show gentleness, meekness, kindness, longsuffering, charity and virtue in your own local environment.
6. Relate personal experiences in which pure knowledge, confidence, and faithfulness have been added to you through adherence to the advice given in these paragraphs.
7. Elaborate upon the statement, "Be Ye Clean That Bear the Vessels of the Lord."

Fourth Week. Opening exercises. Ten-minute report of Priesthood activities. Two twelve-minute talks: First, "The Origin and Contents of the Pearl of Great Price," references: *Doctrine and Covenants Commentary*, p. 3, Pearl of Great Price; Second, "The Necessity and Work of the Pearl of Great Price," references; *Doctrine and Covenants Commentary*, pp. 3-4. After each talk a short discussion should be led by the class leader in which all present should be encouraged to take part.

Fifth Week. Opening exercises. Ten-minute report of Priesthood activities. If a Priesthood meeting is held this night it is suggested that the time of the meeting be taken up discussing conditions that might be improved in your particular branch.

Make sure assignments are made at least one week in advance.—R. S. E.

RELIEF SOCIETY

The following is the *Auxiliary Guide* number for November, with the objectives and suggestions for preliminary programme.

Lesson Text: Relief Society Lessons for 1932-33.

First Week. Opening exercises. Preliminary programme. A reading or recitation on some ethical theme. Lesson text: Theology—The Doctrine and Covenants—Lesson 2. "Brief History

of the Book," pp. 7-9. Objective: To understand how the Book of Commandments came into being—their significance and value to the individual, to the Church, and to the world.

Second Week. Opening exercises. Preliminary programme. Instrumental selection or vocal solo. Work and Business. Lesson text: Teacher topics—The Beatitudes—Lesson 2, pp. 9-10. Objective: To determine the true meaning of "mourning" and its worth in the development of one's character.

Third Week. Opening exercises. Preliminary programme. A short talk on the life of Tennyson and his *Idylls of the King*. Lesson text literature—The Delight of Great Books. Lesson 2, pp. 10-12. Objective: To learn of the noble acts of chivalry and their harmony with Christianity.

Fourth Week. Opening exercises. Preliminary programme. Have someone give a talk treating the existing economic instability in the light of revealed religion. Lesson text: Social Service—Life Worth Living—Lesson No. 2. Centennial Tract No. 3—*Religion for the Ordinary Man*. Objective: To realize the part that religion should play in our daily lives; how it will solve the problems that exist in the world to-day.—RINTHA P. DOUGLAS.

SUNDAY SCHOOL

SACRAMENT GEM FOR NOVEMBER

TEACH us to walk with Thee to-day,
And ever keep Thy holy way.
Ourselves to Thee we would resign,
Content to know that we are Thine.

The Concert Recitation should be recited by the Gospel Doctrine Department before the School on the first and third Sundays, and by the New Testament Department on the second and fourth Sundays.

GOSPEL DOCTRINE DEPARTMENT

November 6. Concert Recitation. (Genesis 1:26 and 27) "And God said, let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them." Uniform Lesson. Subject: "The Priesthood." (See Leaflet and Superintendents' Department.)

November 13. Open Sunday. This will be an opportune time to catch up on lessons missed because of the District Conferences.

November 20. Lesson 35. "Communication." Intelligence actually makes man master of Nature. We now control nature

to the extent of our present intelligence. Eventually we will exercise complete control. For this reason Latter-day Saints are vitally interested in all forms of human progress. This is reflected in the Church's attitude toward education. Joseph Smith instructed that Church members should inform themselves in all matters of progress.

November 27. Lesson 36. "Transportation." Originally man could not travel faster than his physical strength could carry him. Now he travels by mechanical means many times faster. The end is not yet. Transportation must be made safer, cheaper, more easily controlled, faster, eventually, perhaps almost instantaneous. How? The intelligence of man assisted by the Spirit of God will solve all problems.

NEW TESTAMENT "A" DEPARTMENT

November 6. Concert Recitation—Jesus in Gethsemane. (Matt. 26 : 40, 41). "And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Uniform Lesson. Subject: "The Priesthood." (See Superintendents' Department for Teachers' Helps.)

November 13. "Jesus at Gethsemane and His Trial." Note: Lesson 33 is a combination of two lessons as previously discussed. The teacher should select the points that most appeal and develop that portion of the double lesson. Texts: Luke 22 : 39-53; Weed's *A Life of Christ for the Young*, Chapter 62. Objective: To teach that the sustaining influence of the Spirit of God can be had even under the stress of trial and adversity by those who call upon the Lord in faith. Lesson 33—Part 2. Text: Weed's *A Life of Christ for the Young*. Chapters 63 and 64. Objective: To teach that a knowledge that one is right and working for righteousness gives a calmness and peace that even false accusations and condemnation cannot overcome.

November 20. Lesson 34. "The Crucifixion of Jesus." Texts: John 19 : 16-37; Weed's *A Life of Christ for the Young*, Chapter 65. Objective: To teach that the Gospel of Jesus Christ gives to the sincere believer both the will and the power to forgive even his worst enemies.

November 27. Lesson 35. "The Resurrection of Jesus." Texts: John 20 : 1-18; Weed's *A Life of Christ for the Young*, Chapters 66, 67 and 68. Objective: To teach that Jesus, as He taught, had power over death and became the first fruits of the resurrection, and in this He has shown us the way to eternal life.

PRIMARY DEPARTMENT

November 6. A Picture Lesson.

November 13. Lesson 35. "A Sad Woman Made Glad." Text:

1 Samuel 1; 2: 1-22. Objective: The best thanksgiving is thanks-living.

November 20. Lesson 36. "The Boy Who Lived in the Temple." Texts: 1 Samuel 2: 26; 3. Objective: The best thanksgiving is thanks-living.

November 27. Lesson 37. "How Two Kings Were Chosen." Texts: 1 Samuel 8, 9, 10; 16: 1-14. Objective: The Lord chooses the humble and the righteous to act for Him.—*The Instructor.*

It is suggested that the two and one-half minute talks be based upon the following topics: "Invention and Mechanical Development as a Substantial Indication of Man's Possibilities to Become Godlike," and "The Recent Methodist Union as a Fulfillment of Prophecy."—J. B. B.

MUTUAL IMPROVEMENT ASSOCIATION

WE are now all started on our most interesting winter programme, with its wonderful study course. We have gained an insight into the scope of our lessons, and the need for regular attendance and advance assignments is clearly seen. It is desired that class leaders and presiding authorities put forth every effort to make your organization just what its title implies—a Mutual Improvement Association.

The following is the *Auxiliary Guide* number for November, with objectives and Slogan Talk ideas.

SLOGAN: "We Stand For the Enrichment of Life through Constructive Use of Leisure and Personal Service to Fellow-man."

LESSON TEXT: "A Rational Theology."

First Night. Opening exercises. Preliminary programme. Slogan Talk. Show why the enrichment of life is so dependent upon constructive use of leisure time in modern day circumstances. Secure a list of the M. I. A. slogans since 1914 as published in the *Millennial Star* of October 6th, and lead in class recitation. Review some well-known current novel. Lesson: Chapter 6, "God and Man." Objective: To show the relationship of God and man to the underlying plan of the universe and also to each other.

1. Why should an understanding of the relationship between God and man lie at the basis of rational theology?

2. Why is it a necessary fact to the fundamental law of the Gospel that God at some time was less powerful than He now is?

3. Through what forces are we certain God developed into His present state? Why is it necessary?

4. Why is it logical to believe in a God-like attainment of many?

5. Why is man man?

6. What was God's plan of progression? Why instituted? What is its purpose?

7. In what way does an understanding exist between God and man?

Second Night. Opening exercises. Preliminary programme:

Slogan Talk: Elucidate upon ways open to all of us for the enrichment of our lives through constructive use of leisure time. Follow this with a musical duet and a dramatic reading. Lesson: Chapter seven, "Man Is That He May Have Joy." Objective: To prove the joy that has accompanied man's development since conscious life began.

1. Why have intelligent beings from the first soughnt out law?
2. Why is the search for increasing power merely a search for joy?
3. What is true freedom? Elaborate.
4. Explain the first estate. When were we permitted to leave therefrom?
5. Why was it necessary that we partake of material things?
6. What follows each estate with its onward step? What does this make possible?
7. What follows complete obedience to law? Why?

Third Night. Opening exercises. Preliminary programme: Slogan Talk: Explain just what falls under the category of personal service to fellow man. Have someone give a clear sketch of the purpose and import of the recent Methodist union, followed by a vocal solo if time permits. Lesson: Chapter eight, "Man's Free Agency." Objective: To show the part which free agency played in the plan of salvation and the result thereof.

1. What is necessary for the development of the universal plan? Why?
2. What has existed in each intelligence since the beginning? What has it been instrumental in effecting?
3. Why was the council in heaven called? Was it necessary? Why?
4. What is the outcome of the heavenly council? What part did Adam play? Christ? Lucifer? Man?
5. Why must free agency reign supreme here on this earth?
6. Is man's free agency limited? Explain.

Fourth Night. Opening exercises. Preliminary programme: Slogan Talk: Give proof that personal service to fellow man enriches life. Turn the remainder of the preliminary programme time over to group community singing, harmonizing parts. Lesson: Chapter nine, "The Great Plan." Objective: To explain the purpose and meaning of "The Great Plan," and the laws and requirements necessary for successful fulfillment.

1. Of what may we be certain, even though it is not revealed to us? Why?
2. Explain the necessity of forgetfulness.
3. For what reason has man been brought under complete subjection to the gross side of life?
4. What are the fundamental laws to which man must conform? What do they represent? Explain. What is their purpose?
5. Why is an organization a natural necessity?
6. When will God's purpose in the Plan be complete? Why?

7. Why are the laws of this life pertaining to this earth? Where will they have to be fulfilled? Why? How?

8. What is the meaning of the "Earth-Plan?"

Fifth Night. Opening exercises. Mutual Improvement social to be held this night if five meeting nights are in your month. Suggestive helps to an enjoyable evening will be sent out in the November *Game Supplement*.

Make good use of the Appendix in your manual. It will prove a valuable aid to class leaders and students alike.—R. S. E.

ULSTER DISTRICT CONFERENCE

THE three sessions of the combined conference of the Ulster and Free State Districts, held in Belfast, September 25th, 1932, were marked by the abundance of divine power manifest among the people as they received temporal and spiritual instructions from the visiting authorities. A very successful bazaar was given under the auspices of the Belfast Branch Relief Society the day before, and this prepared the minds of the members and friends for the spiritual feast which followed.

During the Sunday morning session, separate assemblies of the Priesthood and Relief Society, accompanied by a large number of investigators, received counsel and instruction from President and Sister Douglas and Patriarch James H. Wallis.

Freedom from physical, temporal and spiritual bondage, through the restored Gospel, was the theme effectively portrayed during the afternoon session. Convincing testimonies were borne by the members of the District as they explained in convincing terms the practical value of the great theodemocracy established in these last days to preach the Gospel of freedom. The Belfast Branch choir was in attendance and furnished beautiful and appropriate selections.

President W. Cleon Skonsen, who presided over the meetings of the day, gave a report of the activities and progress of the Ulster District during the past five months, and although the missionary corps has been reduced to four in number, it was noted that marked advancement had characterised the summer campaign. An average of 37 investigators had attended the Sacrament meetings, and 6,474 hours of active missionary service had been spent by the Elders in the District. There had been 4,650 actual contacts made with the people in Ireland, and on 1,359 occasions the Elders had entered into discussions upon Gospel subjects, while 22,724 tracts had been distributed in Ulster homes, and 478 meetings had been attended, including 121 open air meetings, which had taken 882 hours. It was stated that the Gospel was advancing faster among the Irish people than at any

other period in Church history. Twelve people had entered the Church through baptism since the beginning of the year.

The two hundred members and friends who attended the final sessions of the Conference were amply rewarded by the fine outpouring of the Spirit as a result of the stirring addresses of Sister Rintha P. Douglas, President James H. Douglas, and Patriarch James H. Wallis. Sister Douglas made a strong plea for fairer treatment of the missionaries. President Douglas gave a very comprehensive address telling of the auxiliary organizations and the value of competent Church leaders. Bishop Wallis delivered an inspirational sermon, showing how Joseph Smith was the prophet of the latter days, ordained by God to call this generation to repentance. He also showed how there are no actual scientific or ecclesiastical objections to the Book of Mormon. The admonition and fervent testimonies of the Mission authorities was received with sincere enthusiasm, and many people remained after the meeting to ask questions and obtain literature.

On Monday an Elders' meeting was held which will be memorable to all who attended. Seven hours were taken up in bearing testimonies, asking questions and receiving admonition from those in authority. There was a total of sixteen present, including Patriarch James H. Wallis and Elder C. Dennis McCarthy of the European Mission office; President James H. Douglas, Sister Rintha P. Douglas and Elder Percy L. Matthews of the British Mission office; President W. Cleon Skousen and Elders George H. Curtis, William H. Clawson and William R. Houston of the Ulster District; President Martin R. Braithwaite and Elder E. LeRoy Anderson of the Manchester District; President Cleon H. Kerr and Elder Kenneth Whatcott of the Newcastle District; President Cyril A. Linford of the Sheffield District; Elders Dallas A. Barrett and Owen S. Leishman of the Bristol and Scottish Districts, respectively.

GEORGE R. CURTIS, Clerk of Conference.

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